

CHRIST'S LAST CALL
TO HIS
GLORIFIED SAINTS:
OR, A
SERMON

PREACHED

In the Cathedral Church of *Waterford*,

Upon the 19 day of November, 1665.

AT THE

F U N E R E L

Of the late

Right Reverend Father in God,

G E O R G E

Lord Bishop of *Waterford* and *Lismore*.

By *Daniel Burston*, B. D.

And Preacher of Gods Word in the said City of *Waterford*.

Hebr. 12. 7. Remember them which haue the rule over you, who haue spoken to you the word of the Lord, whose faith follow, considering the end of their conversation.

Printed by *Jⁿ Crook*, Printer to the Kings most Excellent Majesty, and are to be sold by *Samuel Dancer* Bookteller in *Castle-street*.



CHRIST'S LAST CALL

TO HIS

GLORIFIED SAINTS:

O. R. A.

SERMON

PREACHED

In the Cathedral Church of Worcester,

Upon the 12 day of November, 1682.

AT THE

FUNERAL

Of the late

Right Reverend Father in God

GEORGE

Lord Bishop of Worcester and Lichfield

1682-70

By Daniel Burdett, B. D.

And Preacher of Gods Word in the said City of Worcester.

Printed by J. W. in Great Britain, at the Press of the University of Worcester, in the Year 1682.

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T O

The virtuous, Mrs. Mary Baker, Relic
of the late Right Reverend Father in
God, George, Lord Bishop of Water-
ford and Lysemore.

Madam,



Our will was, these rough notes
should not dye, with the hour and
half, wherein they were preached:
This engaged my transcribing them.
As you have had your ends upon
me, let me have mine from you:
that they may not add to your grief, and anew open
the flood-gates of your tears. Nature hath had her
due, you have wept enough, let grace now act her
part, and lead your will to a ready, and cheerfull sub-
mission to the will of God. Your dear Husband, my
dear Lord, is where no weeping is: And could he now
speak, he would bid his F O Y (you have been well
acquainted with that word) not to shade his happi-
ness, with her fruitless tears and lamentations. His
death was the dies natus of his glory: He was tem-
porally divorced from you, to be eternally married to
his

his Jesus. Will you envy, or bemoan his happiness? I am confident you will not do the former, and I hope you will not do the latter: Your loss, I confess is great, but perhaps not so great as you imagine it to be. Do you think you have lost a Husband, your Child, or a Father? You have not: God the Husband of the Widow, and the Father of the Fatherless, will be both to both of you: While the earthly Husband was with you, though he heaped together no large sums of money, he stored up a vast stock of prayers to the God of heaven, for the happiness of you and yours. This is the time when your faith and patience is expected to await the answer and return of them. And may you every day more and more experience God Almighty, to be verily a God hearing prayer; that you, and yours, may want no good thing here; and be assured to enjoy the best hereafter. This is the hearty prayer of,

Madam,

Your very affectionate,
and obliged Servant,

Daniel Burston.

Jan. 14. 1663.

21d



MAT. 25. 34.

Then shall the King say, unto them on his right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.

THis Text is no stranger in this Congregation; the last words you ever heard; or shall hear in this world, from your late painful and pious Bishop (whose Corps now lieth before you) were several Sermons from this; and the three foregoing Verses: How elaborately and feelingly he discoursed of the joys of heaven! How earnestly he pressed you to act such present holiness, as you might not come short of that future happiness! I suppose none of you (except there be some come to hear news, and whom 'tis news to see here) can be ignorant, knowing with S. Paul, *he must shortly put off his Tabernacle*; he imitated him by doubling his diligence, to stir you up by putting you in remembrance (1 Pet. 1. 13, 14.) Though he was to go first, his great desire was not to go to heaven alone; but that at least in the last day he might appear among the blessed, together with the children which God had given him in this City. And here admiration suspends my expressions; and bends the knees of my soul in adoration of the All-wise Providence, directing this painful and constant Preacher, to make his last Sermon upon the words of my Text. Good man! since his

Introduction

entrance into the Ministry, he was always engaged upon his Masters work; Blessed servant! since his Master in wisdom and great mercy appointed him to take his last pains upon that subject, which assured him of his wages! His Text and his preaching on it, were in themselves strictly considered, a *General Summons*, and assurance to all Believers, to come to Gods Tribunal, and receive their reward; but as God hath now disposed, they were a *particular call*, and assurance to himself, which he hath obeyed, and is gone to receive the comforts thereof. That you and I may follow him in our order, I have chosen to be his echo this day, and to give us one more call, *Come ye blessed.*

coherence.

Our Saviour to raise the affections and contemplations of his Disciples towards this great truth, prefaceth it with two excellent Parables; the *one* concerning *ten Virgins*, the one half wise, the other foolish, from *ver. 1. to ver. 13.* the other of a Lord concrediting talents to *three servants*; *two* faithful improvers, the *third* an unchrist, from *ver. 14 to the end of ver. 30.* wherein he intimates, that our due preparation for the receipt of heavenly glory, consisteth both in *vigilant attendance*, and watching for our Lords coming; and in *faithfull, and industrious labouring* in that part of the Vineyard, whereunto he assigns us: each of those duties is fortified, with rewards for observance, with punishment for neglect: *the wise Virgins* are admitted by the Bridegroom into the bridal chamber, *the foolish* secluded and the door shut against them. *The good servants* are welcomed into the joy of their Lord, the *evill servant* is cast into outer darkness. The parables being declared, their meaning explicated, our Saviour gives us a *scheme*, or *exemplar* of the day of judgement, and reduceth the persons liable to the jurisdiction of that Court to a like twofold number: the own good, to be rewarded and blessed; the other bad, to be punished and cursed. Cardinall Cajetane well observes, that the several persons condemned in this Chapter, were respectively guilty of the sins of omission. his words are, *siste prudens lector, & nota in his tribus documentis hujus capituli, damnari in inferno tria genera. omissionum. Nam in parabola virginum damnantur imparati, ex omissione interni testimonij; In parabola vero talentorum, damnantur pusillanimes, ex omisso usu divinarum donorum, hic damnantur omittentes opera Christiane misericordiae: stay prudent reader, and note that in these three documents of this chapter, three kinds of omissions are condemned unto Hell; In the Parable of the Virgins are condemned unprepared persons, who omitted the timely getting of the inward testimony, In the Parable of the talents, slothfull*

persons.

persons are condemned, for the omitted exercise of divine gifts. Here (or in the description of the day of Judgment) omitters of the works of Christian mercy are condemned. This ought (Beloved) to be marked by you, but cannot be any further urged by me at this time, my Text being, the *Euge* to the good and faithfull servant, most freely inciting, and most fully assuring him; to receive and possess the greatest happiness. *Then shall the King say &c.*

In which words are these two generall parts

First, *The Session of the glorified Saints*, in these words, *them on the right hand*, i. e. sitting there; for ver. 33. *et sedent ad dexteram eius*, he shall set the sheep on his right hand.

Division

Secondly, *Their possession*, in those words, *then shall the King say*, come ye blessed of my Father inherit the Kingdome prepared for you from the foundation of the world. In which generall are contained four particulars:

First, the possession, *The Kingdome.*

Second, the Possessors, *The blessed of my Father.*

Third, their right to the possession, *Inherit.*

Fourth, their certainty of enjoying the possession upon a double accompt.

First, *the Kings invitation*, *Then shall the King say, Come.*

Secondly, *the fathers ratification*, *Blessed of my father, inherit the Kingdom prepared, &c.*

In the former of these generall parts, you have the high dignity of the glorified Saints, *they sit at the right hand* of the King of glory, in his glory. In the latter you have a large Revenue, and income, to maintain that dignity, *They inherit a Kingdome prepared for them from the foundation of the world.* Earthly Princes many times give Honors, ere they give, yea, where they never give Estates to support them. This too often makes Nobility contemptible, and in fine, some young Noblemen, like young Serving-men, become old beggars. But God the King of Kings, designing a right hand Honour for his People, provides them an Estate long before, they come to their Honour late, they sit at the right hand of Christ, at the end of the world, but their inheritance is provided very early, A Kingdom is prepared for them before the foundation of the world. For so runs my text, *then, or at the end of the world, shall the King say to them on his right hand, come ye blessed of my father inherit the Kingdome prepared for you from the foundation of the world: my*

thoughts: (*Beloved*) are tumultuary, the business of this day is, as God knows, my great, my very great distraction. Had it been Gods will, I could have wished this day might have produced no funerall Sermon. But since it must be so, might I have had my will, one more grave, and able shuld have undergone this burden, and paid this last duty to the remaines of our late Right Reverend, and worthy Bishop and Pastor. Gods will is done, an occasion for this sad solemnity is laid before us, and against my will 'tis fallen to my lot, to act in it, as you see and hear. What shall I say? let affection, let duty excuse my weak performances, what I speak brokenly, interpret candidly. I will put you to as little trouble as possibly I can. And with that resolution on both parts, proceed we to the explication of the parts of the text.

solivid

ffion ex-
ained.
imports

Begin we with the first, or the session of the glorified Saints. Setting, and the place of Session, or at the Kings right hand, are borrowed and metaphorical expressions, fitted to our capacities, to intimate an unconceivable glory most takingly to our dull, and cloudy apprehensions. And alludes to one or other of the following particulars.

I. Honor

First, The great Honour Christ will then do his People, they are now all his *Benjamin*, Sons of his right hand, and they shall all sit at his right hand then. Expositors note it as an especial act of *Solomons* Honouring and Reverencing his Mother, when coming to prefer *Adonijah's* request concerning *Abishag*, he set her down on his right hand, 1. Kings. 2. 19. This Honour Christ doth to all his People, and theirs is by so much greater then *Bathshebas*, as Christ is greater than *Solomon*, as the Honour is the same with that which he himself received from the Father, *Psal.* 110. 1, and as we are less capable of meriting, or expecting it from him, than a Mother from her own Son. This great Honour is done us, because the King delights to Honour us, not because we deserve so to be Honoured. Admit while here we be set on the left hand, be accompted as the dunc, and off-scoiting of the world; Eye we our future Session, and condition, we shall soon resolve with the Apostle, that our present sufferings, are not worthy to be reckoned or set in the ballance against our future exceeding weight of glory. Our Saviour shewes the Apostles, and in them all good Christians, the way leading to his right hand; viz. ye are they which have continued with me in my temptations, and I appoint unto you a Kingdom as my Father hath appointed unto me. *Luke.* 22. 28, 29. As Christ ought to suffer, and enter into his glory, so must we (if need be) expect afflictions, trials, and temptations, for

for none shall be Crowned who have not first striven lawfully.

Secondly, Setting at the right hand, intimates the inseparable *union* betwixt Christ and his people; joyning of right hands was anciently a closing ceremony at the perfecting of leagues, covenants, and agreements, betwixt Nation, and Nation, or party, and party, intimating their resolved fidelity to perform what they promised. Thus among the *Jewes, Romans, &c.* upon this accompt the *Orator* calls the right hand *Fidei testem, the witness of faith*. Scripture observes it as an aggravation of *Trials* both treachery, and cruelty, in taking *Amasa* by the right hand to kiss him, whilst he thrust him through with the sword in his left hand 2. Sam. 20. 9. God upbraiding *Zedekiah's* perfidious breach of covenants with *Nebuchadnezzar*, thinks it enough to make him blush (if he had any shame in him) to tell him he became a Traytor, *when loe he had given his hand*, *Ezech. 17. 18.* The other Apostles receiving *Saul* and *Barnabas* into a copartnership, are said to give them the right hand of fellowship, *Gal. 2. 9.* which as *Tertullian* saith, was *signum concordie*, and convenience, a sign of concord and agreement. Thus Interpreters reckon the Nations, receiving the mark of the beast in their right hand, *Rev. 13. 16.* to argue their being in league and covenant with her; This being another Scope or Phrase we may interpret the Saints session at the right hand of Christ in glory, by the inseparable union and peace which shall then be betwixt them; when no quarrells, no debates, no fallings out shall ever arise, or happen to disturb their peace; sometimes Christ gives his Militant Church right hand embraces *Cant. 2. 6.* always he doth not; Remaines of corruption, humane infirmity, pettish froward (and for the time obstinate) and impenitent continuance in sin, makes him many times withdraw his hand, and presence from her, yea when with *Joshua*, they are clothed in filthy garments, *Satan* stands at their right hand to accuse them (*Zech. 3. 1, 2, 3.*) But when they are set down at Christ's right hand, their agreement will be so perfectly sealed, as neither men, nor Devils, things present or things to come, shall be able to disturb, much less dissolve it.

Thirdly, Setting at the right hand, imports Christ's undoubted, 3. Protection. and invincible protection of his people; the right hand is the Emblem of Gods; the Instrument of mans strength: when God destroys Enemies, *Scripture* saith, his right hand dasheth them in peeces *Exod. 15.* when he saves his people, he gives them the shield of his salvation and his right hand holdeth them up, *Psal. 18. 35.* Glorified Saints set with, and are united to Christ, where his greatest strength lyeth

lyeth; And so long as they continue there, which shall be for ever, none shall be able to hurt, or do them violence; the end of their session at Christ's right hand, is the same with his sitting at his Fathers right hand, or till their Enemies are made their foot-stool, *Psalm* 110. 1.

4. Blessing.

Fourthly, Setting at the right hand, implies *fulnes of blessedness*. Glorified saints, set at the right hand, to receive right hand blessings, or such as are most full and compleat. *Joseph* bringing his two Sons to receive their Grandfathers blessing, and desiring according to the right of primogeniture, that his eldest might receive the first and cheifest blessing, he placeth him against *Jacobs* right hand, *Gen.* 48. 13. At Gods right hand is both the fulness and perpetuity of blessedness, and undoubtedly those who sit there so receive it: thus the *Psalmist*, in thy presence is fulness of joy, at thy right hand are pleasures for evermore. *Psalm* 16. 11. suffice this for the first general, or the session of the glorified saints. Proceed we,

Their possession.

A Kingdom

Secondly, To their *Possession*: sitting at Christs right hand is no empty, airy title: who are seated there, sit for a fellowship with Christ in his Kingdom. This is the first particular considerable in this general part of the Text, the possession is a Kingdom, *the Angeli praeputio Cantharus*, that prepared Kingdom by way of eminency. The utmost bounds of earthly ambition terminate in a Kingdom, more often fruitlessly aspired unto, than certainly acquired, who think themselves fit to Reign, oft finding the Kingdom not fitted for them, *Sejanus* like, when they expect the greatest promotions, a sad and ignominious death attends them. Faith goes upon surer ground, it expects a Kingdom, and it hath the promise of God who cannot lye, to ensure its praevious preparation, her future, but undoubted possession: you expect not I beleive, that I should institute a Parallel betwixt the Heavenly, and Earthly Kingdoms. This were, besides the fruitless expence of the time, and your patience, to bring a tool upon the Altar and defile it. True indeed, our Saviour calls his glory a Kingdom; His Saints glory a Crown, nor doth he abuse their credulity, in the usage of those glorious titles, 'tis a Kingdom, 'tis a Crown, and 'tis more, for eye hath not seen, eare hath not heard, nor hath it entered into the heart of man to conceive, what God hath laid up for them who feare him. But thousands and ten thousand eyes and eares have seen, and heard, and do dayly see and hear what an earthly Kingdom, and a golden Crown is. In those expressions therefore, he tells us not perfectly what our glory is, but gives us the shadows of

of heavenly things, and stooping to our capacities, would endear them to our faith, hope and charity, by comparing them with what we covet, or at least judge to be most excellent; the superexcellency of this Kingdom, especially appears, in having all the good and glory, none of the troubles, and uncertainties of an earthly Kingdom. They have their beginnings, and their endings, their bounds like the Sea, whether they may come, and no further. The *Affrian, Persian, Grecian* Empires, were, and now are not: The *Roman* hardly is, Its feet have more clay, than Iron in them. This is eternal in its beginning; everlasting and not to be moved in its continuance; like its King, 'tis yesterday, to day, the same for ever, 'twas prepared before the foundation of the world, and when the world shall be no more, those on the Kings right hand shall rule in it for ever; earthly kingdoms admitt but of one King at one time, if *Omri* reigneth, his competitor *Tibni* dyeth, *Kings. 16. 22.* this is the true *Rebbooth*, innumerable kings shall reign in it, without justling one another, or quarrelling about the bounds of their territories.

This is the kingdom. Its possessors are *οἱ υἱοὶ τοῦ βασιλέως* *τὸν μέλητα*, *ye blessed* Possession of the Kingdom.
of my Father: To explicate which term, I shall endeavour to do two things;

1. Give the sense of the words.

2. Assign the reasons why Christ then pronounceth them:

1. For the sense of the words: we are to marke, Christ in this phrase leads his people to the fountain, source and efficient cause of blessedness, or the free grace and good will of God the Father, the blessedness then pronounced, was predetermined, the Father had blessed them before, the son onely now declares it. Hence *Theophilus* upon the text saith, *sanctus vocat benedictus ut a patre susceptos*; Christ calleth the saints blessed, because they were received as such by the Father; Demand you when the Father blessed them; *Janfenius* Bishop of Gaunt shall answer you. *Nempe & ratione electionis ab eterno & ratione gratia sua quâ ipsos in tempore fecit consortes. Benedixit enim eis pater, cum de eis per predestinationem bene statuit, & cogitavit facere, benedixit item, cum eos sua benedictione & gratiâ participes fecit.* He saith, the Father blessed them both before time respecting his election, and in time by affording them the fellowship of his graces. By predestination he had gracious designs and intended to bless them. By the after participation of his graces and benediction (in Adoption, Justification, Sanctification) he actually blessed them. His exposition is true, and verified by *St. Paul*: Blessed be the God, and Father of our Lord *Jesus Christ*, who hath blessed us with all spiritual blessings in heavenly

heavenly places in Christ Jesus according as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love, having predestinated us to the Adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph. 1. 3, 4, 5. which Scripture is a compleat paraphrase upon my text: the third v. upon the term, *blessed of my father*; the fourth and fifth v. upon all the rest. This being done, let us

Secondly, assign the reasons why Christ then or at the resurrection pronounceth his people blessed; the reasons are double,

First, To witness the termination of the mediatorial Kingdom, the Mediators surrender of all power and authority to the Father; that God may be all in all, 1. Cor. 15. 24, and 28. In which place as St. Chrysostome well observes, and we ought to take good notice of it, *non loquitur Paulus de divinitate Christi, sed de susceptæ carnis dispensatione*. St. Paul speaks not of the divinity of Christ, but of the dispensation received by his incarnation.

Secondly, To intimate the accession of glory, by the resurrection of the body, and its conjunction with the glorified soul; the soul was blessed; was made perfect before, as singly considered, it wanted nothing of happiness. But as designed to be reunited to the body, something of its life was still hid with Christ in God, and it expected to be yet more like Christ at his coming, when the whole

Magist. sentent. lib. 4. dist. 49.

man shall see and enjoy him, as he is. This glory the Schools term *accidentaria*, and tells us of it, *Amplior erit electis post diem Judicii, tum propter resumpta corpora, tum propter amplificatum electorum numerum*; or the elect shall enjoy it more amply after the day of Judgement, both by reason of their own bodies resumed, and the numbers of the elect increased. I have now done both with the Possession, and the Possessor. Let your faith and Patience attend me to the

Right to possession.

Third particular, or their right to the possession, *inheretio* inherit. This is a weighty point, a matter which more concerns us to know, and apply to our souls than all the rest: What advantage is it to us that there is a kingdom prepared from the foundation of the world, if it be not our inheritance? with what comfort can we come before Christ at the last day, unless it be to inherit? the soul and bodies of the Damned and reprobate obey the summons of the last trumpet, and they come and stand before Christ, but 'tis on his left hand; But they stay not long there, being quickly packt away with a *Go ye cursed*. My great desire of Almighty God is for you and my self, that I may so treat of the saints right to their inheritance, as may excite and engage every of us to make it our great business to clear

up and assure our own title to it: My method shall be,

1. to explain the word *rendred* inherit.
2. to show how we become intitled to the inheritance.
3. what advantages accrue to us by our present right to our future inheritance.
4. what duties are incumbent upon us while we wait for this inheritance, of these in order.

1. the word *inherit*, presupposeth our inheritance descending and coming down to us from one who had and possessed it before; *herit* explained in civil estates or land, what descend from our parents is our inheritance, what we acquire our selves, is our purchase. Acquisition is by our own labours, inheritance by another's, we do not acquire our Kingdom but inherit it, earthly kingdoms descending by inheritance are firmest, succession unto them most quiet, orderly, and certain. One of the late Maxims in our law saith the King of England never dyer, the reason is the kingdom is hereditary, and so soon as one King deceaseth his Heir is immediately King in his stead. His future proclamation, and coronation are not constitutive, but declarative of his right and authority, the blessed saints as they enjoy the best thing (or a kingdom,) possess it by the best title or tenure (or by inheritance.) Protestant expositors usually and duly urge this phrase against Popish merits, for our children enjoy our estates, not because they merit, but because they are our children, our nature in them, not their own worth intitles them to our possessions; which therefore become their inheritance because they were their fathers lands, not their own acquets. Excellently *Ferus* upon my text. *Non dicit accipite, sed possidete & Hereditate quasi paterna, quasi vestra*; he saith our Saviour saith not take, but possess and inherit as your fathers estate, as yours. *Janseius* saith *Hereditate scilicet paternum bonum vobis Jure adoptionis debitum*, Inherit so with your fathers estate due to you by right of Adoption. These were no Protestants, and yet peevish and self conceived *Maldonates* laughs at Protestants, as a company of underwitted fellows for interpreting the word *inherit*, calling their interpretation *insensata* & *irridenda*, a blockishness to be scorned. Well then if they are fooles they have others of *Maldonates* own profession, and as wise as himself to bear them company, nor are they the onely fooles, for he himself a little after in the same place tells us *scio Chrysostomum & Theophylactum & Euthymium adnotasse in verbo* *banc* of him for *vim inesse*, or I know *Chrysostom*, *Theophylact* and *Euthymius* have observed this import in the word *inherit*. And what are they fooles too?

a recompence to such as they, he that does the works by merit, the recompence some act, as you saie intitled to an estate without merit by right of birth, but all intitled to inherit by merit, as the *Voluntari*

of all errors, and y^e shall see all these to stand for cleerly for meritorious workes.
if y^e will cite them as y^e stick lye II y^e must of necessity borrow some

when when we had wrought or deserved it? no, before we were in be- confidence
ing, much less capable of working, or before the foundation of the world: the after conveyance if we dare trust St. Pauls comparing it
world: the after conveyance if we dare trust St. Pauls comparing it
with the original absolutely excludes workes, he saith But after that
the kindness and love of God our Saviour towards man appeared, not by
workes of righteousness which we have done, but according to his mercy
he saved us by the washing of Regeneration, and renewing of the holy
Ghost, which he shed on us abundantly through Iesus Christ our Saviour.
That being justified by his Grace we should be made Heirs according to
the hope of eternal life. Tit. 3: 4, 5, 6, 7. from which text compar-
ing it with the verse precedent it is evident St. Paul speaks not of
workes of nature, or workes of or according to the law, but
workes of the regenerate state, workes which we do after we are
renewed by the holy Ghost, by which we are neither justified nor
saved, but by grace whereby we are made Heirs according to the
hope of eternal life. This was found and catholique doctrine in
St. Pauls time, and as such it was accepted and published by St.
Ambrose and by St. Augustine. St. Ambrose eying Gods equally dis-
tribution of his peny to them who came at the first hour, saith God
did it, non laboris precium solvens, sed divitiis bonitatis sue in eos quas
sine operibus elegit effundens, not paying the price of their labour, but
pouring out the riches of his goodness whom he elected without workes.
St. Augustine saith si gratia vocatur, gratis datur, nulla tua precesserunt
merita ut detur, si ergo dicis tua precessisse merita, te vis laudari non deum,
or, if it be called grace it is given freely, thy merits preceded not its dona-
tion, and if thou saist thy merits preceded, thou prayest thy self, not God:
Finally, Bellarmine himself after he hath spent much time about
merits of congruity, and condignity, or workes disposing us to re-
ceive grace, and meritoriously acting in us, or acted by us after
grace received, at last gives us this solid and safe proposition. Propo-
sition incertitudinem propriæ justitiæ, & periculum inanis gloriæ, tutissimum
est fiduciam totam in solâ dei misericordiâ & benignitate reponere, or, by
reason of the uncertainty of our own righteousness, and the danger of
vain glory, It is most safe to place our whole trust in the mercy and boun-
ty of God. Now if this be the most safe way, strange it is the Car-
dinal should advise us to walke in any other, which how fair or
pleasant soever it seem to be, must by consequence be more hazar-
dous, since he affirmeth this to be most safe. This we are willing to
walke in, and why should any man condem us for walking in the
safest way, especially why should any Papist do it, since his great
Champion tells us tis the safest way, and propounds it to our walking

Maldonat
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and lib. 1. off
evidens, mon
gramma out
Lib. de vocat.
gentium. cap. 5.
J. Paul calls
grace of his
Rom. 9: 24.
In Psal. 49.
manere post
is it no keue
that a reward
ment of merit
after death.
De Justifica-
tione lib. 3.
cap. 7.
nothing keere
our doctrine
bore any no
the well all
to be mentio
hope relye n
the merite
it is gods me
we have go
in and it is
alsoe that
in

Id ibid

in it as such, yea not content vainly to propound it as the safest way he adds reasons to prove it to be such: *Tum quia nemo absq; revelatione certo scire potest se habere vera merita, aut in eis in finem usq; perseveraturum. Tum quia nihil est facilius in hac loco temptationis, quam superbiam ex consideratione bonorum operum gigni.* Or, as well because none without revelation can certainly know he hath true merits, or that he shall persevere in them unto the end. As because nothing is more easy in this place of temptation, then for pride to be begotten out of the consideration of good workes; we have now seen our titles; and evidences, to and for our inheritance, inspect wee.

Advantages
by our pre-
sent title.

Secondly what advantages accrew to us, by our present right to our future inheritance. Many born to large patrimonies, what through the long life, parsimonious, niggardlynels, or lavish prodigality of their parents, have little comfort, or advantage by them. Had they not been born to estates; had not their thoughts hankered after them; had not their memories been wholly taken up, with retaining, and counting the names, and numbers of their fathers plow-lands, they would in all probability have lived more comfortably, and creditably then they do: while they expect, or expected an estate to descend to them from their fathers, they neglected those fair opportunities, which industry, or good husbandry would have afforded them to gain one themselves. Thus tis with many natural parents, and children, but tis not thus betwixt us and our heavenly father. True indeed we do not receive our full inheritance till after the end of the world, but we have large and noble exhibitions out of it while we are in the world. True also it is, all are not kept at one allowance, God hath many Sons, many workes for them to do, many providences to exercise them with, their exhibitions as their persons are diverse in this world, though their portion be one and the same (a Kingdom) in the world to come. The *venite* in the text is universal to all the elect, come ye blessed, come all ye blessed, none excepted. But the *comers* were of divers conditions in this life, *some who hungred, thirsted, were naked, sick, and in prison. Others, who fedd, clothed, visited and relieved them.* Our after inheritance is wholly spiritual, our principal earnest of it spiritual, who hath temporal matters, tis in order to his spiritual improvement, who wants them finds little lack if god supply him with spiritual consolations, as certainly he doth, in one way or other, or at some time or other to every one who is now Heir apparent, and shall be hereafter possessor of the heavenly Kingdom. Thus St. Paul in his greatest wants had all and abounded; in his faintest

weak-

weaknesse could do all things through Christ strengthening of him. Phil. 4. 12, 13, with 18. This premised; enquire we now after the present priviledges, and advantages, accruing and afforded to us, as we are Heirs, though not possessors of the heavenly Kingdom.

First our present enjoyments of what kind soever, be they much, or little are sanctified and blessed to us; tis the blessing of God only, which maketh rich, without that could a man plunder all the Treasures of the Indies and appropriate them to himself in the fulness of his sufficiency he would be in straits, our blessed Saviour long since assured us, that *the life of man consisteth not in the abundance which he possesseth*: Riches, Honor, estates will both add to the accompt, and to the punishment of the owners in the day of judgment unless they be sanctified. For of him to whom is given, much will be expected. Dives his uncharitableness, and the Rich foolers security are Aggravated from this, that they had so much from God and so little of him, did so little for him. A truly gracious soul what ever his earthly pittance be, tis sprinkled with Christs blood, sanctified by his intercession, and handed to him by a Mediator from a God reconciled. Good men have outward estates as Israel gathered Manna, they who have much have nothing over, they who gather little find no lack. Solomon saith. *In the house of the righteous is much treasure.* Prov. 15. 6. This to worldly minds may seem a Paradox, many righteous men like the most holy Jesus having hardly whereon to lay their heads, the birds of the aire and the beasts of the field seem to be better accommodated and provided for then they. But sense must not make the comment where grace writes the text; *As Christ had meat, which his disciples know not of, so Christians have hidden treasures unknown to the world.* What they want in Gold and Silver, is abundantly supplied by a good Conscience and a gracious God. S. Pauls character of himself, agrees to every pious man, how poor soever in worldly enjoyments, Christ as poor yet making many rich, as having nothing yet possessing all things 2. Cor. 6. 10. Christ may deal by his, as Joseph with his Brethren, make a Benjamins mess five times larger then any of his fellowes, but those largesses of his bounty dissolve not the Relation, they are all his brethren; All Heirs of the Kingdom. St. James saith *God hath chosen the poor of this world, rich in faith and Heirs of the Kingdom;* Jam. 2. 5. Afflictions, distresses and crosses may suspend the present enjoyment, but cannot disannull the title of an Heir to an earthly Kingdom by hereditary right (as we have a pregnant and comfortable

i. A sanctified
use of what
we have

eth his protection to one particular angel, not the whole multitude confusedly.

Exemplar 5: = table instance in our late afflicted and banished, now restored, and regnant Sovereign much less can they have that effect upon a heavenly, for God hath chosen the poor, the distressed, the disposed of this world Heirs of a kingdom, and they shall infallibly enjoy it. Look we therefore what ever our pressures are, or can be, unto Jesus the Author and finisher of our faith, who for the joy which was set before him endured the Cross, despising the shame, and is set down at the right hand of the throne of God. All things as the Apostle saith shall work together for good to them who love God, who are called according to his purpose. And if all things, afflictions and distresses ought not to be excluded out of their number.

Secondly we have a glorious train of attendants, and followers are gloriously to wait upon us, and minister unto us. When the king of England attended creates his Son Prince of Wales, and thereby declares him Heir apparent of the Kingdom, his Court and his House-hold are forthwith settled and established; the King of heaven doth thus with his Sons, no sooner are they Adopted, but he maketh all his Angels ministring spirits, and sends them forth to minister for them who shall be Heirs of Salvation. Heb. 1. 14. the Schools may bable of the distinct orders of Angels, or Assistentes, Angels assistant, and ministrantes, Angels ministring, we rather beleive St. Paul that they are all ministring spirits. Besides hence we learn tis a dangerous Impairing of our priviledges, to say each good man hath his gaurdian Angel, since God hath made the whole Hierarchy of Angels ministring spirits to his people, whose charge is to keep them in all their wayes while here Psal. 91. 11. and to convey their souls into glory when they go hence Luc. 16. 22.

Thirdly we are sufficiently instructed how to demean our selves, in our obedience, and keep us in our fathers favour, our children oftentimes offend and displease us, because we are crabbed, and will not, or negligent and do not instruct them in our will, their duty. Did we instruct them more, we might correct them less and to better purpose. God who Adopts us to be his children, designs an inheritance for us as his children, withal acquaints us what he would have done, and how we may do it. This he doth in his written word, concerning which St. Paul at his farewell taking of the Church at Miletum saith, And now brethren I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Act. 20. 32. the word is sufficient both for our present edification and to lead us to our future inheritance. If we now make it our delight, it will be our

we have learned, whether it be by word or by our eyes, we are commanded to regulate our action, not one by the word written in his book, but the word delivered by word of mouth, therefore the written word of no

in persons, who it be felt forth in Athanasius his creed yet this is not the words
of god: you must then believe something more than what is in the written word, also that
then ought to be baptised: that this is the word of god, that they is the
counsellor directing us what we ought to do to please God in this
life, and it will be our never failing guid till we come to glory. Our
father who might deal with us by absolute authority, and require
universal obedience without telling us any more then the law of
nature dictates, that as his creatures we owe our all, both what we
are, or can do to him as our creator, is yet pleased by a written
word to limit his expectations from us, our duties to him. See we
observe our Rule, miscarrying we may with the evil servant fruit-
lessly blame his austerity, the true reason is our own negligence and
Idleness.

Fourthly, we have an able and successfull Mediator betwixt our
father and us, in case of our alteration, and swerving from our
duty: No man liveth, and sinneth not, the just and righteous man fal-
leth seven times a day; i. e. often. Now that we may not be put
out of heart least God upon every failer should disinherit us, the
man Christ Jesus is made a Mediator betwixt God and us, to
compose the difference and secure our title, Thus St. Paul. And
for this cause he is the Mediator of the new Testament, that by means
of death for the Redemption of the transgressions that were under the first
Testament, they which are called might receive the promise of the eternal
inheritance, Heb. 9. 15. If this text be not full enough, but misgi-
ving souls should confine it (as some words in it seem to look that
way) to the sins of a Christless and unregenerate estate, and con-
clude it exclusive of Mediation for miscarriages after Adoption, and
forship. Let them receive satisfaction of that pernicious scruple from
St. John, my little children these things write I unto you that ye sin not.
And if any man sin we have an Advocate with the father Jesus Christ
the righteous, 1. John. 2. 1. This our Advocate is one whom the
father alwayes hears, and never denys him the request's of his lips.
If he prays upon the cross, for his, and his fathers enemies, saying
father forgive them, that prayer is immediately answered with the
conversion of the Centurion who commanded the guard at his ex-
ecution, and of a persecutor he becomes a confessor Matt. 27. 54.
soon after it is heard and allowed in the conversion of three thousand
souls by one sermon of St. Peters, who when he began his Sermon,
chargeth those persons that by wicked hands they had taken, crucified
and slain the Lord Jesus, Act. 2. 41. compared with v. 23. and 36.
excellent to this purpose are those golden words of St. Paul. This
is a faithful saying, and worthy of all acceptation, that Jesus Christ
came into the world to save sinners, of whom I am chief. Howbeit for
this cause I obtained mercy that in me first Christ Jesus might show forth
all

all long suffering for a pattern to them which should hereafter beleeve on him to life everlasting, 1. Tim. 1. 15, 16.

Fifthly we have an earnest of our inheritance

Fifthly, we have at present a fair pledge, and earnest of our future inheritance. An earnest which binds the bargain, and engageth the God of truth, in truth and faithfulness to bestow it upon us.

grace in
they and
glorie
this word
In whom
led with
the holy
glory. Eph.
this earnest
the place
a part of
our right
interest
the whole.
tis a part
of the whole;
they differ
not in
quality
but degree;
tis a part
assuring
our interest
in the whole;
because it
affixeth
the fathers
soul to the
instrument
conveying
our
inheritance.
Thus have
we seen
our present
priviledges
accruing
by our title
to our future
inheritance,
see we now
our duties
whereunto
those priviledges
oblige us.
As the sun
is to our
bodily eyes,
such are
priviledges
to our
spiritual:
not a light
body to be
gaz'd upon,
but a light
body to direct
our walkes,
and our workes.
If our
Saviour tell
St. Peter, he
is blessed, His
desigh is to
prepare him
to sympathize
with his Lord,
and bear his
own sufferings,
neglecting
that, and
thouing his
Master with
his malapert,
Master, spare
thy self, this
shall not be
unto thee, as
if they were
hail fellow
well met, he
instantly
receives a
most sharp
reproof, Or,
get the behind
me Satan:
our duties
(while we
have right,
but wait for
the possession
of our
inheritance
are among
others, these
four.

We do not groundlessly or hand over-head beleeve, much less fancy God will give us this great priviledge; we have his pawn and earnest for it, An earnest which God will not loose, cannot withdraw, since 'tis his spirit of truth. Thus, St. Paul to the Ephesians. In whom ye also trusted after that ye had heard the word of truth, the Gospel of your salvation, in whom also after that ye beleived ye were sealed with the holy spirit of promise. Which is the earnest of our inheritance until the Redemption of the purchased possession unto the praise of his glory. Eph. 1. 13, 14. This Arrba, this earnest St. Chrysostom upon the place calls pars totius, a part of the whole; A part which secures our right and interest to the whole. 'tis a part of the whole; 'tis a grace which is a Homogeneous part of glory, they differing not in quality but degree, 'tis a part assuring our interest in the whole; because it affixeth the fathers soul to the instrument conveying our inheritance. Thus have we seen our present priviledges accruing by our title to our future inheritance, see we now our duties whereunto those priviledges oblige us. As the sun is to our bodily eyes, such are priviledges to our spiritual: not a light body to be gaz'd upon, but a light body to direct our walkes, and our workes. If our Saviour tell St. Peter, he is blessed, His desigh is to prepare him to sympathize with his Lord, and bear his own sufferings, neglecting that, and thouing his Master with his malapert, Master, spare thy self, this shall not be unto thee, as if they were hail fellow well met, he instantly receives a most sharp reproof, Or, get the behind me Satan: our duties (while we have right, but wait for the possession of our inheritance are among others, these four.

1. Faith and patience

First faith, and patience, faith to beleeve we shall have it, patience not to make hast and think to get it before our time, lest with Abi-

we see that
in another
case, we
come to
our journeys
end without
our
errand.
St. Paul
couples
both those
in his
directions
to the
beleeving
Hebrewes.
And we
desire
that
every one
of you,
do show
the same
diligence
to the
full
assurance
of hope
unto the
end.
That ye
be not
slothful
like to
our
followers
of them
who
through
faith,
and
patience
inherit
the
promise.
What
he hath
coupled
we must
not
un-yoke.
Faith
without
patience
may
be too
hot,
and
fiery,
and
patience
without
faith,
may
tire
out
right,
and
sink
under
its
burden.
As
we
beleeve
to
have
Christ
exaltation
we by
sufferance
will
only
18. Phil. 2.
and Hebr. 2.
but we
see
Jesus
for
the
sufferings
of death
with
glorie;
his
sufferance
therefore
was
a
cause
of
his
exaltation.

max in another case, we come to our journeys end without our errand. St. Paul couples both those in his directions to the beleeving Hebrewes. And we desire that every one of you, do show the same diligence to the full assurance of hope unto the end. That ye be not slothful like to our followers of them who through faith, and patience inherit the promise. What he hath coupled we must not un-yoke. Faith without patience may be too hot, and fiery, and patience without faith, may tire out right, and sink under its burden. As we beleeve to have Christ exaltation we by sufferance will only 18. Phil. 2. and Hebr. 2. but we see Jesus for the sufferings of death with glorie; his sufferance therefore was a cause of his exaltation.

which is small, but the reward which followeth is great. now it is clear that nothing can

(17)

have a Kingdom, we must wait to enjoy it, as our elder Brother did, to bear a Crown of thornes (if God will) ere we wear a Crown of Glory. Afflicted St. John tells his fellow sufferers, he was their Brother, and companion in tribulation, and in the Kingdom and patience of Jesus Christ, Rev. 1. 8. Better then he we cannot be, and if God will, or need be, we must not shrink our necks out of the collar, and refuse to bear him company.

Secondly, charity, which is the most active and long-lived of all the graces; Continued in here, it continues with us in heaven. God is love, all that we receive from him are the products of his love, and generative of love in us, both towards him whom we have not seen by keeping the first table, and towards our neighbour whom we see which is the completion of the second. The dutyful exercise of this grace St. Peter urgeth upon us while we expect our inheritance. Finally be ye of one mind, having compassion one of another, love as Brethren, be pitifull, be courteous; not rendering evil for evil, or railing for railing, but contrarywise blessing. Knowing that ye are thereunto called that ye should inherit a blessing, 1. Pet. 3. 8, 9. And our Saviour takes notice of its having been done at the instant when he inducts and admits us into our inheritance, as it follows in the verse next after my text. For I was an hungred and ye gave me meat &c. why our Saviour should take notice rather of the actings of charity then of any other grace, probable reasons may be assigned, none peremptory. As because faith and hope are then ceased, charity only remains, or because it is the aptest, and readiest way to convince and stop the mouthes of the condemned goats, it evidencing they had no true faith or hope, because when they pretended to them, they did not worke by love.

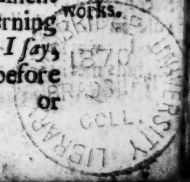
Maldonate, and some others, think they have gotten great advantage, for the buttressing up their ruinous Babel of the merit of good workes, because our King at the declaration of his sentence of absolution instanceth in workes of charity, as feeding the hungry, clothing the naked &c. That our Saviour makes such an instance cannot be denied, but that he makes it to establish mans merit must not be allowed for the following reasons.

First, divine grace precedes, and enables us to do good workes, St. Bernard could long since say *misericordia domini merita mea*, Gods mercyes are my merits, sure I am, Iob, an elder and a more eminent person than St. Bernard, could long since before tell us concerning himself. If I justify my self my own mouth shall condemn me, If I say, I am perfect it shall also prove me perverse, Job. 9. 20. A little before

a reward, relation to or deserving reward also. Alexam: not within the five years in Gal 2. Charity. a gentle: my words: ne vos ergo great, he. A relin: on man: false: proprio the char: take: vita, quod: him: pre: me: pre: sum: for acci: g: cleaner: price and: are patient: he and for: god accep:

Works of charity particularly those mentioned immediately after my text are not meritorious.

1. grace pleads us to do good workes.



anywhere fairly, a example for our imitation, yet he is for them: *Paul: 2: Tim: 4: 8: ity*
 in this live by covenant we only our works (18) in the Synagoga, therefore Christ said
 in that man or ver. 2. he puts the question, or, how should a man be just with God?
 Mat. 20: 1. which question he resolves Negatively ver. 3. or If he will contend
 with him he cannot answer him one of a thousand. We allow with
 the use wrong Scripture, and with St. Paul we affirm constantly, or, with warranty a-
 gainst all men (for so the word *diaprosopos* signifies) that those which
 have believed in God should be careful to maintain good works, for these
 things are good and profitable unto men, Tit. 3: 8. wherein you have
 fully expressed both the order, and the end of good-works. Their
 order, they succeed and follow faith, they which have believed in
 God must be careful to maintain good works. Their end, not to
 merit with God, but because they are good and profitable unto
 men. St. Paul had in the four preceding verses absolutely exclu-
 ded works in the matter of our Iustification and salvation (as you
 have before heard) now lest he should be slandered, (as others of
 his opinion have since been) and charged to deny good works: ab-
 solutely, and learn men to live as they list, he strangles that
 wreached cavillin this Eight verse, constantly affirming good works,
 and willing Titus to do the like, but with fit limitations, or as the
 effects of believing, not promeriting God, but profitable unto men.
 Allow the grace of God, admit faith preceding, we must and will
 allow, and urge good works. And allow and urge them; we do,
 not as a meritorious cause to receive grace; but as a consequent,
 and effect of Grace received. We can with equal freedom con-
 demn those who say they have grace and do no good works, as those
 who affirm they do good works to merit, either grace or glory.
 Wonder not I conjoyn both, for the School teacheth us that grace
 is inchoate glory, and if grace precede our merits, glory must ex-
 ceed them, as being both of the same kind and more perfect in the
 degree of it then grace is. St. Bernard hath an excellent saying
 about the nature and operation of the grace of charity. *Vacuus e-*
nim vera charitas esse non potest, nec tamen mercenaria est. Quippe
non querit quae sua sunt. Affectus est, non contractus; nec acquisitusur
pactis, nec acquiritur sponte afficit, & spontaneum facit. or, True charity
 cannot be empty, yet it is not mercenary, because it seeketh not its own
 things; 'tis an affection not a contract, nor is it acquired by bargain,
 nor doth it acquire; spontaneously it affects us, and it makes us spontane-
 ous.

Secondly, our rule in doing good works, prohibits us to place
 any merit in them, while we do them, we must not let our left hand
 know what our right hand doth, Mat. 6: 3. After we have don them,
 excludes merits yea when we have done all things commanded us, we must say we are un-
 eat here, does not prohibit us to think our works to be meritorious profitable
 it seems manifest to an indifferent reader, but it warns us not to boast of our
 or merits. The second text of Luk. 17 is an advertisement, that the much

to accept your service for merit, and learning a lye the right he has as our master
works, if pleased to reward them, (19) and engaged by promise to do the
profitable servants, we have done that which was our duty to do, Luke. 17.

10. Those words are a conclusion, drawn from an example of an earthly master and servant, wherein is proved, that the servant doing his work, doth but his duty, is not to boast of it, but leave it to his Masters decision whether he have done it well or not. Experience tels us, that vain-glorious servants either have not, or cannot do, what they boast of, or else are inclined to leave our service. *Cajetane* hath a long, but worthy, note upon St. Lukes text. *Si servando omnia praecepta sumus inutiles, nec habemus unde superbiamus; quid sentiendum de nobis ipsis est, qui non omnia servamus, qui multorum rei sumus? sed quid de nobis dico? quum nullus dicere possit, quod debui feci; nisi qui exemptus est a dicendo, dimitte nobis debita nostra. Quod ergo dicitur, quum feceritis omnia, non ideo dicitur quod facituri essent omnia. Sed quod si etiam fecerint omnia, sed quod quum merita habuerint facientium omnia praecepta; recognoscant se servos inutiles: ut a fortiori recognoscant, se minus quam inutiles, hoc est, debitores & reos multorum quae debebant, vel debent facere.* [If keeping all the Commandements we are unprofitable, and have not whereof to be proud, what is to be thought of us our selves, who keep not all, who are guilty of the breach of many? But why do I speak of us? whereas none can say I have done what I ought to do, unless he who is exempted from saying, forgive us our trespasses. What therefore is said in these words, when ye have done all things, is not therefore said as if they could do all things. But that if they could do all things, if they had all the merits of those who do all the commandements, they ought to acknowledge themselves unprofitable; yea, they ought to acknowledge themselves lower then unprofitable, that is debtors, and guilty of not doing many things which they ought to have done, or to do.] The Pharisees of old like some Modern Papiſts, transgressed this rule, what they did, they valued not, unless they vaunted of it, and preferred themselves to others, who they thought did not do so much, or so well, as themselves. Their character we have, *Luke. 18. 10. &c.* In which story we may observe the Pharisee to be modest, compared with the late assertors of their own merits. As first he thanks God he was so virtuous, doth not say God owed him thanks for his virtue. Secondly, the height of his Ambition terminates in a self-preference to the Publican, a man in those days accounted the most notorious, and worst of sinners, no word drops from him challenging the holy, just, and sin avenging God to be his debtor, or that he had supererogated, and added to the Churches treasure, whereon he might

a loc.

grant indulgencies to grosser sinners. And yet on this comparatively modest Pharisee, *Theophylact* passeth a double, severe, but true answer to one: *Quum quis non deo sed sibi sua bona opera tribuit, quid hoc aliud quam negare deum est, & ei adversari.* Or [when any one attributes his good works to himself, not God, what is it other then to deny God, and to be an adversary unto him.] The other is *Propter hoc enim quod confidunt in seipsis, & non totum deo tribuunt, sed alios per hoc exinanunt, hac dicit.* Et ostendit quod iustitia quamvis aliqui sit mirabilis, & hominem deo proximum constituat, *quam superbiam admiserit, hominem in locum infimum rejciat & demonem reddet, qui eum se equalem deo fecerat.* [Our Saviour speaks this parable, against those who do not attribute all to God, but trust in themselves, and undervalue others. Thereby evidencing that even justice it self though in it self it be admirable, and place a man neer to God, yet when it admits of pride, it casts a man into a base condition, rendring him like the Devil, who made himself equal with God.]

Thirdly. our works have no proportion to our reward.

Thirdly, our best works held no proportion to our reward, this is evident, comparing the reward in the text, and the work, in the next following verse. *The one, a peice of stale bread, a cup of cold water, a cast suit, or such like, given to a poor Saint our Brother.* The other, the reward of the Kingdom prepared from the foundation of the world bestowed upon the Donor; This occasioned *S. Chrysostome* upon the text to explode merits by it, he saith. *Oves etiam si talia mille fecissent, per gratiam tamen coronantur, gratia namque omnino benignitas est, ut pro rebus minimis & vilissimis caeleste regnum, & tantus honor tribuatur.* [Or had the sheep done a thousand such things, yet they are crowned by grace. For it is altogether of the bounty of grace, that the heavenly kingdom, and so great honour should be given for the least and most vile things.]

Fourthly. The glorified saints disown merit.

Fourthly. The glorified saints disown merit. *See souly to be in for- mist when wee humble desire to be really ig- norant of our fame & we do not believe that he is ignorant: either then the glorified souly be to- uche and really in this case of Maldonate saies, or for humbling sake a- the same themselves to be and*

Fourthly, those glorified souls in the text (many of which had been long enjoying blessedness and could not be ignorant what established them in their inheritance) acknowledge no merit in their works. Had they beleived, yea, had they so much as thought that their works merited glory, never was there such an opportunity for them to open their mouthes in that matter. As now when our Saviour saith, *Come ye blessed &c. For ye fed me, &c.* whereas on the contrary they say, *when saw we thee an hungred, ver. 37.* This act of theirs puts Maldonate to his shifts, and well fare his old confidence, it failes him not at a dead list. He saw the current of the text ran strong against him, he observed the words to be plain and easy

to be in for- mist when wee humble desire to be really ignorant of our fame & we do not believe that he is ignorant: either then the glorified souly be to- uche and really in this case of Maldonate saies, or for humbling sake a- the same themselves to be and

nee from, the other being allways full.

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to be understood. He took notice of several eminent expositors as *Origen, Amb. imperfelli* &c. (for he names them and cites their opinion) who says the Saints make that acknowledgement, not as ignorant of what they had done, but as *humble*, and not willing to boast of what they had done; To all which he opposeth himself thus, shall I say confidently, or impudently. *Potius credo ideo responsuros quod verba Christi non intellexerunt*, [or, I rather beleive they so answered because they did not understand Christs words] Had any Protestant made so corrupt a gloss upon the text, and therein so contradicted the Ancient Fathers, *Maldonate* with the first would have cryed out *Blasphemy*, or *novelty*. But Jesuits may do any thing, who dare gain-say them? rather than they will be thwarted in their knowledg, and valuation of their works, and merits by them, they will charge the spirits of just men made perfect with ignorance. This none will deny to be excessive impudence; wherefore to abate the charge and extenuate the crime, *Maldonate* hath another fetch, saying, It appears by Christs reply, alledging, what they did to his poor members they did to him, that before, they were not well informed of the relation betwixt them. To which I answer, 'tis not possible for any glorified, let me adde, 'tis not possible for any sanctified Saint, who ever did read the Scripture, to be ignorant in this matter. Search the Records of the several periods of time, or before the Law, under the Law, and under the Gospel, sufficient appears in every of them, to evince Christs relation as a brother to every of his people. Before the Law, the first promise was given, *That the seed of the Woman* (our Brother) *should break the Serpents head*, Gen. 3. 15. Under the Law, Christ promised, is called *A Prophet raised up from the midst of thee*, of thy brethren, Deut. 18. 15. and, *from among thy brethren*, vers. 18. Under the Gospel nothing is more plain or frequent, than his owning his people for his brethren. Before his Crucifixion, he calls them *his Brethren and sisters*, Mat. 12. 49. after his Resurrection he saith, *he goeth to his Father, and their Father, to his God, and their God*, John 20. 17. Thus have I dispatched our second duty, or charity and I hope proved, that it is our duty, not merit, to be charitable.

3. Repentance and Mortification of sinful lusts: Our Jesus saves us from our sins, not in, or with them: While we wait for our heavenly inheritance, we expect a place where no suffering is, and we must carry no sins thither? *Paul* asserts this for an undoubted truth known, and deserving to be acknowledged by the Corinthian Church; he saith, *Know ye not that the unrighteous shall not inherit the*

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him, and yett makes him the interrogatone, when I say ye are the Kingdom of God? Be not deceived, neither fornicators, nor Idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God, 1. Cor. 6. 9, 10. where his Interrogation, or, Know ye not? implies they ought to know it. This positive Assertion, or, Shall not inherit the Kingdom of God, concludes their great and imminent danger, not knowing, not believing, not practising accordingly. The Papists, because we maintain Gods free grace, deny mans merits; charge our Doctrine with licentiousness, our persons to be a company of stragling sheep, who graze and live where, and as we list. Time is coming (beloved) when they shall dearly answer for their scandals, when God shall openly declare who have spoken the right in this matter concerning him. In the mean time let me charge and intreat you, not to disparage the grace of God, by your ungracious practices; for though you shall not be saved by your holy and good works, you cannot be saved without them. God who hath chosen you to an inheritance, hath also chosen you to Sanctification. As you are sons, you ought to imitate your Father; in power you cannot, in holiness you may; and you must be holy here, if you expect upon good grounds to be happy hereafter.

4. Orderliness and pacifick demeanor in your particular callings: Those who shall be heirs hereafter, many, the most of them, differ nothing from servants now, and in the calling wherein we are called, be it bond or free, be we servants or Masters, therein we must abide with God: 'Twas Herods vain fear, lest Christ should wrest the Scepter out of his hands, and that he would grow so great, as the Temporal Kingdom of Judea could not hold them both. Christianity learns the heirs of the Kingdom another Lesson, and I heartily wish all pretending to the former, would conscientiously practise the latter. S. Paul reads a wholesome and necessary Lecture in this case; he saith, Servants obey in all things your masters according to the flesh, not with eye service, as men pleasers, but in singleness of heart fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not unto men. Knowing, that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Jesus Christ, Col. 3. 22, 23, 24. Thus have I, as easily as the matter, and as briefly as the time would permit, dispatched this third particular, or our right to our inheritance. I have, according to my poor ability, shewed you how we became intitled to it, our privileges and our duties while we are Candidates and Expectants of it. The last particular of our Text onely remains; or,

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that theire felicitie consists in the sight of god doe possess them
deeper an amazement, that they thinke of nothing of but loving and

4. The certainty of enjoying the Possession: This, as I told you in the division of the Text, is ensured in the Text upon a double account.

1. The Sons Invitation.

2. The Fathers Ratification.

Solomon saith, *The words of the wise, are as nails fastned by the Masters of the Assembly*, Eccles. 12. 11. Our Saviour, who is greater than Solomon, the Head Master of the Christian Assembly, here drives one great nail, or the Doctrine of Gods free grace, to the head, and so fastneth and cleneth it, as all the Engines of mans merit cannot loosen it. There is a vein of free love running through every word in the Text. *A Kingdom, a Kingdom by inheritance, prepared from the foundation of the world, for those who are blessed of his Father*: Into which they crowd not by their own merits, but come upon the Kings gracious Invitation, and the Fathers certain preparation. The word rendered, *Come*, is *Accersentis & adhortantis adverbium*, an Adverb which notes both calling and encouraging to come. When Christ called the blind man to him, the by-standers instantly accept the Omen, and bid the poor creature be of good comfort, for his Saviour called him. My Text affordeth glorified Saints a double comfort in its call:

1. From the Caller: The King says, *Come*; he whose right is to give the Kingdom, calls us to receive it.

2. The thing they are called unto, *a Kingdom, the prepared Kingdom*. Maldonate himself expounds the word *Prepared*, by *Predestination*, or *Predestinated*; this is true. And that we may be sure our Kingdom is fully prepared, and made sure, it is doubly done:

1. By God the Father, before all time, as you have before heard out of Ephes. 1. 5.

2. By God the Son, ascending in the fulness of time: We have his word for it, *In my Fathers house are many mansions, if it were not so, I would have told you; I go to prepare a place for you; And if I go and prepare a place for you, I will come again and receive you unto my self, that where I am, there ye may be also*, John 14. 2, 3. S. Augustine upon the Text puts the question, how Christ could prepare those Mansions at his Ascension, which the Father had prepared from the foundation of the world. To which he answers, *Parat quodam modo mansiones, mansionibus parando magister, or [Christ after a sort prepares the dwellings by preparing dwellers for them]*. A Little after, he tells us how these dwellers are prepared, not by fetching the souls of the Patriarchs and Prophets out of Limbus at his Ascension; but by sanctifying and governing them. And now they, for if the free grace and will of God were the whole cause of possessing this Kingdom, then I dare not be blameless in it. As we will say, it is not my fault that I have it now.

The last part of the Text, Certainty of enjoying the possession.

if God free one he and as you said for fasten our assurance the Kingdom noe merit can loose our words about a Blessing him, our great in him never deprecate affordable for cannot be to you, we are sure and certain our salvation thy a great rage ment to self, first to rest, over to loose them not living as of that of salvation rays of a dark light true there evermitig a prepared called to be but to be a whole we are the angels

God therefore (saith the Roman Catholick) foresees from eternity such a world:
 by of his grace, and with the help 24 of his grace would worke well, and
 verming them with his graces in this life: His words are, *Nisi ma-*
neas regendo, ut proficiamus bene vivendo, quomodo parabitur locus, ubi
et deprepossimus manere perfuendo, or, [unless thou, O Christ, continue
 governing us, that we may profit in holy living, how shall a place
 be provided where we may remain with thee in happiness.] This an-
 swer is true, but in my opinion Beza upon the Text is more full and
 satisfactory: He saith, *Quod autem hic dicitur, hoc illud est quod ait*
Paulus, nos electos esse ante tempora eterna, sed addit in Christo, quia
non aliter possumus quam per ipsum & in ipso ingredi in eternum illud
domicilium, nobis ab eterno quidem destinatum, sed quod a Christo pre-
parari oporteat, quia non possumus esse dei heredes, nisi Christi coheredes
facti fuerimus: or, [What here is said, is the same when S. Paul saith, We
 are elected from eternity, but added, *in Christ*; because we cannot
 any other way then by him, and in him, enter into that eternal dwel-
 ling, predestinated for us indeed from eternity, yet what must be
 prepared by Christ, because we cannot be heirs of God, unless we
 be coheirs with Christ.]

Thus have I done with the parts of my Text, to draw towards a
 conclusion. The sum and substance of what hath been said, results
 to this, or, the Text is an infallible assurance of the Saints future
 happiness; we have the word of a King for it, his power and his
 truth are engaged to make it good, and we have the Fathers Prede-
 stination, he hath predetermined both the thing, a Kingdom, and
 the time, or the day of Judgement, after the general Resurrection,
 when they shall receive it. The consideration whereof may be
 doubly improved,

Inferences
 from it:

1. By Exhortation.
2. By Consolation.

1. By Exhortation. The Exhortation concerns us, with respect to our selves. Since
 we have such a promise, we ought conscientiously to endeavour not
 to come short of it, through unbelief. Man is born to labour, as
 the sparks fly upward, our days in this life are laborious days:
 Our day of rest and refreshment is reserved in the heavens for us in
 the presence of the Lord; wherefore whatsoever our present trou-
 bles and afflictions are, let not faith lose its hold, or at least, not its
 expectation of this Kingdom; our estate now cannot be so bad, but
 session at the Kings right hand will make amends for all: *Jobs* assu-
 rance that his Redeemer lived, emboldned him to trust in God,
 though he slew him. Glory is our goal, after we have run our race;
 our triumph, after we have gotten the victory, and overcome sin,
 the world, and the Devil. This life is a continual warfare, we
 must
 our assurance of gods promised Kingdome, which cannot be loosed by
 any of many merits or works, as yet have latched ends

must always stand to our arms; and as the Apostle phraseth it, having done all to stand. We must not expect to sit at the right hand till after the Resurrection: Come or happen therefore what can, or will, in this vale of tears, be not dismayed, follow Christ the Captain of thy salvation, who was made perfect through sufferings; when the worst is come and past, if thou be a faithful, penitent, and persevering Christian, there is a *Come ye blessed* in store for thee. Let men despise, scorn, condemn, slight thee, matter it not, rather pity then envy them; their portions may be, *Go ye cursed*, when thine shall be, *Come ye blessed*. What was *Dives* the better for receiving his good things here? or, What was *Lazarus* the worse for receiving his evil things. In a word, poorer and meaner thou canst not be, than some mentioned in this Chapter, or, *hungry, thirsty, naked, sick, and in prison*, and yet they are equally blessed of the Father; alike interested in the Kingdom, with those *who fed, clothed, visited and relieved them*.

2. The Consolation concerns us, with reference to friends departed in the faith and fear of Christ. We must not sorrow for them as men without hope, we ought rather to rejoice at their happiness. Particularly, let me say to the surviving friends of this deceased faithful man, Minister and Bishop, as *Sulpitius* did of *S. Martin*, after his death, *Scio virum illum non esse lugendum, cui post devictum triumphatumq; seculum, nunc demum redditum est corona Justitie*; or, *In Epist. Ad Anselmum diaconum* know, that man is not to be lamented, to whom after his conquest and triumph over the world, a crown of glory is at last given. Excessive tears at the death of pious relations, quarrel Gods providence, disbelieve his promises, and at once oppose his wisdom, faithfulness and mercy. Be not of their number who thus weep, but by faith and patient continuance in well doing, expect and wait for that call your selves, which your dear Relation hath heard, and obeyed, or, *Come ye blessed*, &c.

My Text is done with, a new task beginning. Before you lie the mortal remains of one, lately and truly famous in this Congregation; who often spake to you the word of the Lord from this place, and who being dead, yet speaketh in his former constant preaching, and pious conversation; the Articulation of which still voices, and rendering them audible, is the heavy burthen at this time, imposed upon my shoulders. While he lived, I have often seen his house full of Reverend, Grave and Learned Clergymen; but being dead, as if his Clergy were buried already, or to be buried in the same grave with him, I find almost all of them scattered and

gone, not enough being present to carry his corps to its long home. The prodigious piety of *Cresus* his son, History makes memorable, who being dumb all his precedent life, when his fathers life was in danger, as if the enemies sword had cut his tongue strings, and awaked his vocal organs out of a dead sleep, he then spake, and cryed out, *Save the King*. Let this be my Apology, if I speak rudely and unbecomingly at this sad solemnity, 'tis because a learned and Christian Bishop should not be interred in lugger mugger, that I, when all else are silent, stammer out something concerning him. Did I say *Something*? I said well: for when I consider what he was to you; and what he was to me, assured I am of your suffrage to my opinion, that I cannot say too much; and when I have said all I can, I have said but some things of many, as worthy, or more worthy to be spoken. What *Gregory Nazianzen* said, upon an occasion

Orat. in laudem Gorgonis

not much unlike to this, I shall make bold to repeat, *Quò circa non hic vereor ne ultra veritatis metas proficiam, sed illud contra, ne infra veritatem subsistam. Ac procut à rei dignitate remotus, laudatione meâ gloriam ipsius imminuam. Quandoquidem difficile est, tum actionem, tum sermonem ipsius laudibus ornamentis æquare: or, Wherefore I fear not in this respect, lest I trespass beyond the bounds of truth, but lest I fluster, and say less than the truth; and being too far removed from the dignity of the subject, I lessen his glory, by my commendations: it being very difficult to reach or equal his words or works with any Ornaments of praise.* However, whatever I shall say, I shall, as in the presence of the God of truth, and in the audience of a people who desire to hear truth, endeavour to speak truth, and nothing but the truth, to the best of my knowledge, and to the best of my information, when I speak by hearsay.

His Birth:

My years, in respect of his, being but of yesterday, incapacitates me to trace him to his Cradle. I cannot so much as tell you (having not concerned my self in those inquiries) what was the Christian name either of his Father or Mother. Born he was in *S. Patrick's Parish*, in the City, and bred in the University at *Dublin*; of Parents, whom exceeding in dignity of place, he succeeded in the good reports they gained in their life time, and left behind them after their death: This he had from Nature, this from generation. But I shall not cloath him again, with the cast and thrown off rags of mortality, now molding in the dust, my meditations aim at higher matters; and I will confine my discourse touching his life, to consider him as a Man, as a Christian, and as a Bishop.

His Manhood:

As a Man: He had a Lit & a hand Ingenuous Education, which good feed

seed was cast into good ground, so that, as *S. Paul* in another case, he soon profited beyond his equals, or Contemporaries, in School-Learning. This made him visible to the eye of the Nation: That look procured a liking, and he, while young, chosen Fellow in the University; where the whole time of his stay, was with sufficient respect, witness his many Pupils. Here he was at the feet of *Gamaliel*, but long he must not continue so, ere prostrated at Christ: Accordingly, the then glory of this Church, the late most Reverend Primate *Usher*, took notice of him, among the rest of the flock, lifted up his head above his Brethren, and made him his Domestick Chaplain. This, without any reflection upon others, was no small credit to him

Est aliquid de tot Grajorum millibus, unum

A Diomede legi.

With whom, and in which capacity, he continued several years, and received several marks of his gracious Masters favour, as the Chancellorship of *Ardmagh*, &c. Thus have we skipped over his life, till the year, 1640. when by the just ordering of the onely wise God, a cloud, like the bigness of a mans hand, hung over both Nations, which in short time afterwards, overspread the whole face of the British and Irish Heavens, and showered down upon all three Kingdoms, Rebellion, Blood and Rapine. In this year the Primate prepares for a Journey into *England*, and resolves to take his Chaplain with him. His resolve by none contradicted, is so far approved by several of the most Eminent, both Superior and Inferior Clergy, then at *Dublin*, as they make this his Chaplain their Agent, by an Instrument, whose tenor followeth:

K Now all men by these Presents, That we the Archbishops, Bishops and Clergy, met at this time in *Dublin*, have constituted and appointed, and by these Presents, do constitute and appoint, so much as in us lieth, our welbeloved in Christ *George Baker* Clerk, our Agent and Proctor, to negotiate our affairs in *England*, and to answer such complaints as shall be made against us, and exhibite our grievances and just complaints unto His Sacred Majestie. And we humbly pray, all whom it may concern, that they give access, audience and credence unto the said *George Baker*, as unto our Agent. Dated the Eighth day of March Anno Domini (juxta stilum, &c.) 1640. Signed

La. Dublin. Theo. Droimore. Robert Clonferens. John Raphoe. Jo. Allad. & Accaden. Ja. Margetson. Gerv. Thorpe. Benjamin Lufin. Edw. Parry. Hum. Galbraith.

With this Commission for agency, he posts over into *England* with his dear Lord (he never mentioned him without that title. A signal work it was of this Churches favour, and more then so, a finger of God was in it, then moving within the wheele afterwards appearing visibly, he being sent before as another *Joseph* to provide for many after following English Protestants, both Ministers and others, wherein he equally appeared Gods Agent as his Churches. Did I say, equally? I correct myself, and add rather more. For quickly after his arrival, the Church of *England*, and the earthly hue thereof, fell into strong pains and convulsions, incapacitating her to help her self, much less relieve poor *Ireland*. Good Man! He came rather as a Doctor and expert Physician to *England*, then as an Agent for *Ireland*. Both Churches lay mortally sick, both unable to help themselves, both gasping, and (as it were) drawing their last breath, no man being able to determine which would first expire. His now business was to joyn in consultation with many other reverend Collegues, how to save as many particular members as he could in both, that when the storm of their common rebellion and war was over, some might be left in a calme and peaceable time to keep up the face of a Church in either. This he endeavoured in *England*, as a true Confessor of the then well-nigh martyred Church, by reading divine Service, constant Preaching, and administration of the Sacraments throughout the troubles: So also for *Ireland*, by comforting his fellow sufferers, not only with spiritual cordials, which are best, but by temporal relief (altogether necessary to their present estate) issued either out of his own, or of the purses of other well affected, wrought thereunto by his ministry and mediation. At this time, viz. in the year, 1644. or 1645. he was about the six or seven and thirtieth year of his age, neither old nor young, but in his prime; not of his piety, for that the older he grew, he was more fair and fruitful: but of his natural parts and abilities (the principally useful tooles in that crooked and perverse generation) it requiring rather the wisdom of Serpents then the harmlesness of Doves, though his nature and his practice alwayes conceived both. But I must crave leave to consider them singly; his parts being the matter of this Paragraph, his piety of another: Concerning which, I shall deliver my own, and the opinion of all who knew him in a few, but true words. He was (as it were) adapted, and cut out for his work in its day, his natural parts were strong and vivacious, he could, and he durst take the most daring faction by the beard; and yet, least casting pearls before Swine, they

they should turn about and rend him, he could as well lead by persuasion, as draw by argument, the most violent adings of his zeal being alwaies coupled with knowledge, and were never more strong then alluring and winning: This enabled him to carry his Top-gallant sails throughout all the late storms; he boldly stem'd the most contrary tides, and that successfullly; so that though you had reports of many others (of some of which the world was not worthy) either wash't over-board, or lying at hull, and not daring to spread any canva's, yet you seldom heard of Mr. Baker (for then he was no more) wanting a will to preach, a Pulpit to preach in, a Church frequented and throng'd to preach into, and that in London. 'Tis impossible to give you the traverses of his life in that place for nigh twenty years together, because, such was my unhappines, I never knew or saw him, till his last coming over with His Majesties gracious Letter, to be my elect diocesan; you may guess at what they were, better then by a thousand of my words; by what I shall now declare unto you by undoubted information, viz. the forementioned Archbishop *Usher* (who had not a little of a porphetick spirit in him) he, a little before his death, told his Chaplain, that, *God was preparing him a reward for his great pains and labours, and though he (the Archbishop) should not, yet he (his Bishop) should live in ecclesiastical restituta, in a restored Church, and receive preferment from her.* When he came to this City, over and besides a multitude of troubles formerly waded through, he had a great weight of years heaped upon his reverend head; 'twas in the year, 1660, and yet very little of the natural force of his spirit was abated: Like another *Caleb*, his strength of mind, though not of body, was the same in *Canaan*, as when forty years before he opposed the false reports of the wicked spies in the wilderness: This know all who knew him, and they are able to satisfie further Inquisitors. One passage of many, for the truth, and for his own sake, I may not conceal: Shortly after his consecration, a dissenting brother personally addressed himself to him, for admittance in his Diocess, promising a fair compliance; only, with *Naaman*, he would be excused in one thing; the prayers of the Church could not down with him: For which (because he had more wit then plainly to express it) he alledged, that his weak body would not admit him at one time to read those long prayers, and preach afterwards. But behold the wise caught in their own craftines: The Bishop gave him a mild answer, and told him, *Both services were indeed great, if not too great for one man; however he could contrive an expedient, which was to admit him to officiate in the*

Cathedral

Cathedral, whilst when the Bishop preached, that person should read prayers; and when he preached, the Bishop assured him he would read them himself. This struck the Gentleman dumb; he said no more at that time, and never afterwards made the least overture of praying or preaching (as publicly licensed, or desiring so to be) in the Diocese. Other instances of like kind I could multiply, but his mortal having put on immortality, secretly commands me not to mention that, whereof he hath nothing now to glory (as he would not if he were alive) so nothing now to make use of as he might, if he were still among the living.

As a Christian.

We have hitherto shewed you but the out-side of the man, the Case which inclosed the Jewel, though, like threads of gold under Tiffany, his inward graces sparkled through his outward man. How all glorious was he then inwardly? My eye dazzles when it looks thitherward, and, as upon the Sun, I cannot look upon its fifth body, some of its less resplendent beams, I can only see my self, or discover unto you.

The first view we will take of him shall be as he was a Christian. A Christian indeed whose profession terminated not, in saying he abode in Christ, but extended to walking as he also walked. Christianity contains both things to be believed, and things to be done, one without the other makes the highest pretenders to halt in their professions; Solomon reduceth mans whole duty to fear God and keep his commandments.

What he was towards God.

And our saviour Epitomizeth Christianity by love to God, and our Neighbours, my design is to bring the Christianity of this late Reverend Prelate to this touch-stone; And first to give God his due, we will examine his love to him. In the mysteries of Religion he was solid and Orthodox, he never employed his wit to continue new opinions in opposition to old doctrines, nor did he ever fancy those who did so; He was a Protestant of the first edition, never liked that fundamental matters (like book's) should be now set forth with additions, and emendations of all the mysteries in our Religion, if he were ravish't with any one more then other, 'twas with that of the blessed Trinity. And alwayes, while Bishop, on Trinity Sunday he exceeded himself in his preaching, for which I can give no reason, unless there was some good Omen, In his birth on Trinity Sunday, Baptisme in a Church dedicated to the Holy Trinity. Breeding in Trinity Colledge, and consecration to be Bishop of a Church dedicated to the said Holy Trinity. I list not to enlarge upon this speculative part of his faith, 'twas the practise which gave him, and must give us all comfort in the last day; you do

do not expect, I should run through all the parts of faith, and holiness, neither do I intend to do it, but will content my self with the instance of a double act of his faith, working by love towards God.

First, an Act of the obedience of faith: His great care was to do what God commanded; as he commanded; Hence he was both an eminent assessor, and observer of his true worship. A man who never turned on the right hand, or the left from the best Church in the world, or the Church of England: he saw her naked, and wounded, and did not with too many other Priests and Levites, pass on the other side of the way, and leave her so; but did his best to poure oyle into her wounds, bind them up, and cloath her: nor did he content himself to shew his faith and love towards God publicly (as many Hypocrites do) but like *Abraham* he did it also privately, endeavoring that *he and his family should serve the Lord*. Hence his weekly care personally to Catechize his children, and servants in the mysteries of Religion according to the Church Catechism. And lest, parrot like, they should get the sound of the words without the sense of the matter, he alwayes after he had Catechized, expounded for half an hour, some part of what they had repeated. This he continued, till fit for confirmation, they received it at his hands in the Cathedral: Hence his frequent prayers in his family, his house was indeed a house of prayer, God had his due four times a day paid out of it. Twice by the Churches prayers at noon, and night, in his Dining room, twice by his private meditations, in the morning and afternoon in his closet. Thus his love and his faith shewed themselves, or rather his faith wrought by love in obedience to God.

Secondly, those blessed twins improved their utmost strength in an act of the Reliance of faith. A great if not greatest part of his life was one continued storm of troubles, and afflictions. Out of Ireland he flies to escape the hand of Rebels (by, when his wife was stript at *Belisbet*, and whatsoever estate or money he had broken away) well into England he came, And how is the matter amended? There he is in a much danger for being loyal, and Orthodox, as he was in the other place, for being a Protestant. Five times the Committee of plundered Ministers (they were nick-named the Committee of plundered Ministers) sequenced him, and set regards upon the Church where he preached. And yet such his confidence in the goodness of his cause, and reliance upon the mercy, and strength of his God. It was very rare if he were not got by the next Sunday into some other desk and pulpit praying and preaching.

preaching publicly in *London*. Warrants from that Committee, and from others, have been often sent to apprehend him, which never confined him to his house, or daunted his spirits, he walked as publicly, and spake as resolutely for God, and the King as formerly. And such Gods protection, of and towards him, as he alwayes escaped the Jawes, and pawes of those Lyons. What he had certainly to depend upon as to outward maintenance while in *London*, seldome never exceeded ten shillings weekly, which would not maintain his great, and weakly family by the one half; for this also he trusted God, and was not ashamed. *He who feedeth the young Ravens when they cry unto him.* (A good word of God which his mouth oft expressed, his heart alwayes trusted) provided for him, and his, by stirring up many devout persons to releive him secretly, whom no doubt he hath, or will reward openly. His streights and necessities, were frequent and urgent, so as to astonish those who were nearest about him, but his heart was fixed trusting in the Lord: when feminine tears or complaints, were seen or heard by him in his family, upon that occasion his answer was, *those tears went besides the battle*; alluding unto *Psal. 56. 8.* then which nothing could be more masculine, more christian: he knew such times were seasons to trust God in, not to tempt him. Our waitings upon him in our troubles, being his opportunities to wait to be gracious unto us in our deliverance. In a fit of sickness at *London*, when others dispaired of his life, and he had, as it were, received the sentence of death in himself; his distressed Yoke-fellow mourning by him, and over him, on a suddain, as if nothing ailed him, he bid her be of good comfort, for he had provided her an eminent joynture; she demanding where that was, or where; he answered, *He would leave her the heavens for her joynture, and the earth for her spending money.* Soon after his recovery from this fit of sickness, an old acquaintance of his, then great with the Usurper, came to him, told him that his highness (for so the monster was then called) had a good esteeme of him, and was willing to give him any living in his gift, if he would but ask he might have it; to whom he bid him to return this answer, *Tell him, he who kill'd my King, shall never give me or my children bread.* When he came to his Bishoprick, he was all one for his reliance and dependance upon God; his Bishoprick was one of the smallest in revenue in this Church. He had no *Commendams*, no augmentations, he sought none: His highest desires from God in his daily prayers, were not for honours, riches or long life, for him, or his; but that neither he nor his might want Gods blessing, or their daily bread.

bread. This he was, and more he was, I am not able to say all he was towards God.

Consider we now what he was as a Christian towards man: Christians owe a double duty, to their superiors, and to their equals and inferiors: I shall consider this Christian. What he was towards man.

1. As a Christian Subject towards his Christian Sovereign.

2. As a Christian Subject towards his Christian fellow Subjects.

1. As a Christian Subject towards his Christian Sovereign. His Religion never disputed his Allegiance; he knew God had Joyned fear God and Honor the King, and what God had Joyned no man ought to put asunder. After he came to man-hood, and was capable to swear Allegiance, he did it to two excellent Princes. His fidelity to the former knew all, who knew him, and I never knew him mention his Name or Memory without a deep sigh and the addition of *my dear Martyred King*. As concerning his now Majesty, he alwayes during his absence beleived his Restauration, alwayes obeyed him after he was Restored, and so conjoynd his Majesties Honour with his own respects, as he could not be the Bishops friend who was not his Majesties faithful Subject; One passage I deem worth inserting, as both expresse of his hopes that his Sacred Majesty should be restored, and well-nigh Prophetical of the accomplishment of those hopes. This it was; The Night when *Cromwel* dyed, he had a Son born whom he a little afterwards named *Charles*, having not long before buried another of that name; The next day after the Birth of his second *Charles*, a friend of his meeting him, and demanding what newes, he answered cheerfully. *Good newes, King Charles the second will speedily be Restored, for the Birth of my second Charles, was the Death of Oliver.* Thus he and his Children (as *Isaiah* and his in another case) were set for signs of Loyalty, and we have seen the thing signified and rejoyce in it. Consider we him now.

Secondly, As a Christian Subject to his Christian fellow Subjects, to them he was.

First, Charitable; Charitable without Ostentation; hath given often, and that not inconsiderably neither when his right hand knew not what his left hand did, when he gave, he did it willingly, And what he gave was largely, alwayes to the height, and sometimes beyond his estate; This is the grace which the blessing in my text crownes, and for which I verily beleive he is now crowned with that blessing.

Secondly, he was Hospitable, friends and Enemies both have often tasted of his meat, drank of his cup. His doors were always open, he never kept a Porter, who would come in, might, and who did come in, were welcome. Few strangers of any quality, came to this Town, who were not the Bishops Guests. His House being rather an Inn for them, than a Palace for his own ease and pleasure.

Orat. 19. in
hau. patris.

Thirdly, He was meek, and gentle, resolved to do no injuries, and ready to forgive received injuries. He knew well the Christian excellency, to do well, and hear ill, and he was resolved to attain, prize, and practice it. What Gregory Nazianzene said of his Father, was equally true of him: *sed inter omnia ipsius ornamenta, nihil æque pulchrum, eiqz proprium, ac multitudini etiam cognitum erat, ut simplicitas, et mores, doli expertes atqz injuriarum oblivio. et paulo post, nullum temperis momentum inter oburgationem et veniam fluere patiebatur, adeo ut insignitum celeritate, moror quoqz ipse surripere.* [He saith among all his ornaments, none was so fair, so proper to him, or well known to the multitude, as his innocency, unguileful manners and forgetfulness of injuries, hardly any time passed between a chiding, and a pardon, nay more, his over-swift forgiveness, sometimes fore-
ran sorrow for the offence.] All his virtues and fair earriages could not exempt him from the malignant tongues and pens of unruly men. I think I have seen above half a score libels, and scandalous papers in less then five years space brought to him. And although he had strong suspicion, who were the authors of the former, and received the latter signed by the Authors, he never proceeded against one or other of them, never took that satisfaction which the Lawes of God and man would have given him. His usual expression on such, and such like occasions was, *he would keep them under his thumb*, which we at first thought to be a dreadful expression, but in process of time it grew familiar, and by the sequel we understood that the Bishop kept those things under his thumb, that none else might see them or punish their Authors. Having thus given you a transient view of him, as a man and as a Christian; let me now expose him (so far as my faint expressions will enable me) as you lately saw him, or your Bishop, and I have done with his life.

A Bishop hath a double tye, and obligation, to the people of his Diocese, and to his inferior Clergy, he discharged both, he was
Episcopus Plebis, et Pastorum.

1. He was *Episcopus plebis*, his Diocess found him their Bishop, 1. To his last indeed (hitherto) in the order of succession; but in life, and Flock. doctrine of the first rate, or primitive strain. You have often heard of an *Episcopal* Staff: Give me leave to tell you there is not one, but two; the one to lead the sheep into fresh and green Pastures; the other to drive away Wolves: These, according to Scripture phrase we may aptly term a *Staff of beauty*, and a *Staff of bands*: The one is *doctrinal*, a fair, smooth and plain Staff, composed of preaching of the Word, and administration of the Sacraments: The other is *disciplinal*; this is black, but comely, carries a sword in it, and no more then needs; it consists in exercise of the censures. Consider we these two Stuffs as lately in the hands of your late Bishop.

First, His *Staff of beauty*: This Staff he took into his hand so soon as he set foot in this City. His first visit was to the house of God, where he heard prayers, and preached himself: The unweildiness and craziness of his body, together with the long Journey he rode the former part of that day, as twenty Irish miles, might to another have been an allowable dispensation from that service; but he would not pamper his flesh so much. He was of our blessed Saviours mind; *that the multitude being gathered together, they ought not to be sent empty away, lest they fainted by the ways*; and therefore though weak, weary, a stranger, yet as a Bishop he dealt the bread of life among them. Neither did he then appear in his Pulpit to take his farewell, and reserving his chair to himself, assign that place to his Curats, but to give an earnest of his resolution, to be found there, so long as life and ability served him. The motto of his Episcopal seal was, *pascere gregem*, enfeed the Flock; engraven there, not for ostentation, but as an *Item* of his duty, and spur to his future practice. He was, *verus*, a true Husbandman and Labourer in Gods vineyard: Sometimes he hath read prayers, and preached in the morning; read prayers, catechized, by the Church Catechisme, and expounded it in the afternoon of the same Lords day: Once every Lords day, besides on several Festivals, as Christmas day, Ascension day, the Kings Restauration, and several Fasts, as Ash-wednesday, and the thirtieth of January, he generally preached; and if infirmity hindered him, which was rare, till within the year before he died, 'twas much his trouble, that his body would not accompany his mind in the discharge of what he judged his duty: This made his favour precious and frag-

1. By preach.
ing. &c.

His way of
preaching.

Orat. 19.

Troubled
when he could
not preach.

grant, both far and near; those who knew him, or had but heard of his name, seldom repeating it, without the addition of *A preaching Bishop*. And such indeed he was, and many such he hath left behind him: Avaunt then that factious slander, as that to be a Bishop, is to cease to be a Preacher.

His way of preaching was plain and powerful, alwayes fitted to carry on Christs great design in the appointment of the Ministry, or the instruction, conviction, and conversion of their Auditors. He knew both how to be a Boanerges and a Barnabas. If he preached the Law, 'twas as a School-master unto Christ; his Sermons were a kind of harmony and concert of Scripture, with profitable explanations and expositions of them. Appollos like, he was mighty in the Scriptures, which he weighed ere he numbred, and marshalled, so soon as he had leyed; when he quoted most Texts, *the Sermon was like to a flock of sheep that are even shorn, which come up from the masting, whereof every one bear witness, and there is none barren among them*, Cant. 4. 2. I cannot here in justice forbear to apply to him another passage of Gregory Nazianzens concerning his Father: He saith, *Singularem hanc à Deo gratiam accepit, ut orthodoxæ doctrinæ pater, & magister efficeretur, non ut hujus temporis sapientes, apud cum temporibus se inflectens, nec fidem nostram, medio quodam; & artificioso modo defendens, ut is qui fidei firmitatem non habent, aut veritatem casponum more adulterant; quin potius ita se comparans, ut & eruditior pietate, et pios eruditionis laude superaret, aut ut rectius loquar, ita secundas doctrinæ ferret, ut tamen pietatis primas obtineret*. Or, He received this singular grace from God, to be made a Father and Master of orthodox doctrine; not like the wise men of the world, bending with the times, nor asserting matters of faith after a new and artificial manner, like those who have no good foundation, and adulterate truths, as Vintners do wines. But rather so behaving himself, as to outdo the learned in piety, the pious in learning; or, to speak more properly, to be so by second for learning, as to obtain the priority for piety.

Towards his latter end, he grew very crazy, was many times in the Pulpit, and at the Communion table, personally consecrating, and in part dispensing that tremendous Sacrament, when his bed had been listen for him. How often have some of you seen him come out of the Pulpit hardly able to stand, and from the Communion-table, scarce able to speak, or set one foot before another. His dearest relations, and others upon intuition of this his infirmity, have often urged him to spare himself. To whom his instant answer

was,

was, that when God should take away his will, or ability to preach, he would take him to himself: And he was resolved to the utmost of his power to be found doing his Masters work when he called him to an account, since his last infirmity, one part of his private prayer always was, that it would please God to give him strength once again to come into his Church, if not, that he would take him to himself.

Thus he walked with this one Staff, his Staff of beauty or doctrine: And I heartily pray, God have no Judgment in store for this place, since so few were willing, to be led by it. How often have we seen a thin congregation at Prayer and Service time? and of those few, all, except half a score or less, turning their backs upon a dying Bishop, crawling up to the Communion-table to administer the blessed Sacrament on the same day? Yet how pathetically and earnestly did he alwayes invite the whole assembly to meet him there, sweating and breathing out most of his vital spirits in those, and the like exercises? I pray God avert his judgments, and give all of us repentance. Proceed we now to his

2. Staff, or his Staff of bands: This Staff he also had, he walked with it, but not often, he chose rather to carry his Staff of beauty into the Pulpit, and preach the Word, then his Staff of bands into the Consistory, and censure or excommunicate Delinquents: His motto in his consistorial seal, was, *Quid vultis, virga an mititia veniam*; Or, *What will ye, shall I come with a rod, or in meekness?* He left you to your choyce how he should come; you chose meekness, you had it, he came so: Nay more, you chose to offend, to be every day lyable to the lash of his discipline, yet you would have him come to you, or rather continue with you in meekness, and you had that also; insomuch as some have not been backward to censure him for over much lenity, as if he had been better to feed Sheep, then drive away Wolves: I, so far as in me lay, did heretofore, and do at present, condemn their rash judgment. St. Cyprian was a Father much prized by him, who sat Bishop of Carthage, near a like in such a time, and among such a people, as he sat Bishop of Waterford; and is not ashamed to avow his actions of like nature towards them. He saith, *Opto omnes in ecclesiam regredi, opto omnes commilitones nostros intra Christi castra, & Dei patris domicilia concludi. Remitto omnia, multa dissimulo, studia & voto colligendi frater nitatis, etiam que in Deum commissa sunt non pleno Iudicio religionis examini, delictis plusquam oportet remittendis, percipisse delinquo.* Or, *I wish all might return into the Church: I wish all our fellow-souldiers*

2. By discipline.

Ad Cornel.
lib. 1. Ep. 3.

souldiers may be gathered into Christs camp, into God the Fathers mansion. I remit all things, I connive at many things, out of a study and vna to collect the brotherhood, even those things which are committed against God; I do not examine with utmost rigour, and almost offend my self in an over large remission of delinquencies. Thus was he a Bishop to his Flock.

As a Bishop
to his Clergy.

He was also *Episcopus Pastorum*, a Bishop to his Clergy, though he was a Lord Bishop he did not domineer over them, but treated them as a father doth his Children. He not onely forgave them (or at least some of them) all his own dues at *Visitations*, and for *Collection*, and *institutions* (I speak this knowingly, I never paid him one peny for any of those matters while he was my Bishop) But sometimes paid other charges for them out of his one pocket, as the Agent money, to those who were employed and sent into *England* for the Clergy, before the passing of the first Bill of Settlement. I could be large on this head, but the time, and indeed my own full heart will hardly give me any more verbal vent, I have said much for the time, little for the weight, and dignity of the Subject; my great desire and prayer is, to leave somewhat impressive upon our memories and consciences. And therefore to wind up all concerning his life into one bottom. Admitt me to give you the sum of what hath been more largely spoken. As a man he was learned, and judicious, a great, and a good Schollar, apt and ready to communicate, and as willing to be communicated unto: he could both teach, and learn, and to make himself or others better, was the ultimate end he proposed in either as a christian; to his God he was a dutyful servant; a constant and fruitful preacher of his Word, sound in the principles of faith, and exemplary in the practice of Holyness. He knew whom he had beleived, was resolved he was able to keep whatsoever he had committed unto him until the last day, and therefore was full of joy and peace in beleiving under the different dispensations of his providence. To his King he was a dutyful Subject making conscience to be so himself; and to endeavour to make others such. To his wife he was a loving and faithful husband, to his children a tender father; to his well-willers, a true and fast friend; to his ill-willers easily placable; To the poor a father, to the rich so far a friend as they were pious towards God, loyal to their Sovereign. As a Bishop, he was the Angel of this Church; A faithful messenger, and interpreter of Gods will: He was apt to teach, a workman who needed not to be ashamed

ashamed, rightly dividing the word of truth. A sheeheard who
 fed his flock much, fleec'd them not at all; He was affable and of
 easy access, His ears (as his doors) were alwayes open to receive
 the bleatings of the weakest Lambs; and his hands as ready to take
 off those burdens which others laid upon them. His high place in
 the Church was not his Turret, thence Idely, or vain-gloriously
 to overlook his meaner neighbours, but his watch-tower where he
 stood centinel, to foresee, give warning, and do what else the duty
 of his place required to prevent approaching danger. To his
 Clergy in general, he was answerable to his style, a father in Christ,
 a worthy example by his unwearied attendance on his calling, a
 fast friend, and ready Protector. A just and bountifull rewarder of
 their labors (the poverty and paucity of livings in his Diocess con-
 sidered) And what shall I say more he was rather their fellow
 labourer than their Lord, as considering that their Lord and Master
 was his also. To my self (one of the weakest, and unworthiest
 of all his Clergy) He was all that a father, or a friend could be.
 At my first acquaintance with him it was his goodness and condiscen-
 tion to call me his Son, which words were only an earnest of the
 fatherly affection he afterwards shewed me, while he was Bishop,
 and at *Waterford*, I had every day the happy opportunity of con-
 versing with him, and never parted from him without some spiri-
 tual, or temporal advantage. Many are the Theological doubts
 he hath resolved me, the rules he gave me both in my study and
 preaching, and in my practice and converse with my Parishoners.
 As to temporals I seldome asked his advice or assistance but he gave
 it me as freely as I ask't it of him, where he could not personally
 appear in any business of mine, his letters and recommendations ap-
 peared in as full, and large a manner as I could my self. Had I oc-
 casion for books, his study was as open to me as my own, or for
 money, (as I often had) he alwayes lent it, doth the recounting of
 these domestick matters offend the gravity of any Auditors? may
 they know, that as grave a man as themselves or *Gregory Nazianzene* *Orat. in lau-*
 did the same thing, and upon the like occasion, on a funeral Sermon *dem Gorgonia.*
 at the burial of his friend, And he justifies himself in it; Let his
 be my Apology; he saith *Domestica predicabo, non quia domestica ideo*
falsa, sed quia vera, ideo laudabiliter, vera autem non quia justa, verum
etiam quia nota. [Or I will publish household matters, because they
 are Domestick, they are not therefore false, But being true they may
 laudably be published, and what I say is not only true because tis
 right

right; and just in it self, but because it is also well known to others.

His sicknes
and death.

One stage more remains to be passed over, or his transition from this life by death unto a better, and I shall then dismiss your patience, and end this exercise. He was for wellnigh two years before his death, often, I had almost said alwayes crazy. His house of clay often crack'd ere it fell in peices: His last and mortal distemper was the *Yellow jaundies*, In which against his will, he had the advice of two able Physicians, and followed, or was rather drawn to make use of their prescriptions, which had very much, yea, well-nigh wholly removed the yellow colour from his eyes and parts adjacent: His avernesse to Physick was very great, which I impute not to his dis-esteem of the Art, or the Artists, but that as he was a man much conversant in the Word of God, and had took notice of the brand placed upon King *Asa*, for trusting too much to his Physicians, he resolved to avoid the same sin, lest he should incur the like shame. Some months before he dyed, he grew very pen- sive, said little, but was almost continually in a serious muse and meditation. This might happen, in some measure, from the nature of his disease, in which, as *Fernelius* tells us, *Corpus quasi suscepto onere ingravescens torpescit, mens sensusque hebescent, & variis lacescent imaginibus.* The body, as tyred under a great load, is stupified, the mind and the senses are dulled, and molested with divers fancies and imaginations. But chiefly, I verily believe, it proceeded from a resolution to contemplate upon those eternal joyes whereunto his soul was hastning. In company he spake little of death, very little; but when ever it was named to him, as oft it was, to urge him to take food, or cordials, for support of his daily declining nature, his answer was, *The will of God be done; and if he dyed, he was assured, through Christ, his soul should be happy.* Like *Elijah*, he desired to steal away into heaven undiscovered, to be taken up into immutability, without hearing the noise of the lamentations, and cries of *Elisha*, his near and dearest friends and relations: But when he was alone, or thought he was so, then the fire within burst out and flamed. Hence he hath been overheard in his Closet, and on his bed at midnight, when he thought his dearest Relation to be a sleep by him, calling upon the Lord *Jesus* to wash away his sins in his own blood, take him to himself, and be a husband to his wife, a father to his children. So long as he lay still, and gave him no suspicion of her being awake, he proceeded in those and the like ejaculations;

when

De partium
vitiis &
symptom.
lib. 6. ca. 8

when that once he apprehended the contrary, all was whist immediately, and he returned to his old road of meditation: Good Man! he alwayes loved her tenderly, alwayes was more concerned for her trouble then his own, and having been so long accustomed to it, he could not give it over in this last act: His will was to bear his sickness, and sense of approaching death, silently, and within himself, that as living, so dying, he might, if it were possible, be no grief or trouble to her. God gave him what he seemed to aim at, or a peaceable remove from earth to heaven; no bustle was made, no alarms heard, either in the City, or his own Family. Though he dyed daily, yet the night before he dyed, we who were with him, could observe little or no alteration in him, from what he was before; throughout his whole sickness, he rose and sat up every day; and till two dayes before his death, he came constantly into his dining Room, and sat with his Family, and such strangers as were there at ordinary meales, withdrew himself at his ordinary hours, to his private devotions, and joyned with us in the Church-prayers, both at noon and night, as he formerly used to do: During all which time, though he were much weakened with a violent Flux, as if he found no decay or weakness in himself; or rather that we should not perceive it, he walked too and fro (sometimes nine or ten times a day) out of one room into another, up and down several steps in a dark passage, betwixt his Chamber and dining Room, without any one to lend him any staff to support him. The two last dayes of his life, the weather being exceeding cold and frosty, he was, much against his will, and with some expressed reluctancy, perswaded to keep his Chamber; on both which dayes, he rose, dressed himself, and sat with his Family at meales, saw them eat, and eat a little himself: And which is most, and best of all, continued the old course of his devotions. The night before he dyed, he went to bed about eight of the clock, and took his ordinary leave of us, and we of him; we expecting nothing extraordinary: He though undoubtedly he knew how 'twas with him (how near he was to the enjoyment of his hopes and the answer of his prayers) laying him down, as to take his ordinary repose, about one of the Clock that night the hands of death came gently on him; he felt him not as a Gaoler haling him to prison, but welcomed him as a messenger sent by the King of Glory to bring him to his glorious Kingdom: Accordingly neither in word nor

gesture,

gelure, he made a struggle or resistance, but was as his death,
 as in his sickness, silent and composed. About six in the morn-
 ing, compelled by the often deliver of his dear Wife, he spoke,
 and told her, *he was, and should be well*: which words, upon the
 same importunity, he repeated after fervent and beseeching of the
 clock, he closed his own eyes, and fell a sleep in the Lord. What
 remains now, but that as his soul is gone to him that made it; and
 applying to is self the comforts of the doctrine which he preached
 from this Text, *or inheriting the kingdom* prepared for it from the
 foundation of the world. So we proceed to interre his body and
 lodge it in the chambers of death, there to sleep till the Resurrec-
 tion. Now to God, Father, Son and holy Ghost, be the Kingdom, the
 Power and the Glory, for ever and ever. Amen.

